



## Christian Secretary.

HARTFORD, FRIDAY, NOVEMBER 26.

## Christian Nurture, and Subjects Adjacent Thereof.

We have but recently had opportunity carefully to peruse Dr. Bushnell's work under the above title, and we now present our readers with such a notice of the book as it seems to require at our hands. The Doctor has certainly laid out some interesting fields "adjacent" to his doctrine of Christian Nurture, and he has succeeded in growing some sound and wholesome fruits therein; and whoever possesses enough of Dr. Bushnell's independence, and sufficient discrimination to distinguish things that are excellent from things merely plausible, may find much profit in traversing these fields. In perusing the work, we have been somewhat amused, somewhat instructed, somewhat amused, and somewhat surprised.

The volume contains, first, Dr. B.'s two Discourses on Christian Nurture, which were originally published by the Massachusetts Sabbath School Society, with the unanimous approval of their Publishing Committee, and after the ordeal of five or six months scrutiny. Shortly after their publication, however, certain Congregationalist ministers and doctors of divinity advertised the Committee of the existence of some "dangerous tendencies" in the discourses; whereupon the sale was at once suspended, and the book suspended. This called forth from Dr. Bushnell an "Argument for his Discourses," addressed to the aforesaid Publishing Committee. This Argument forms the second article in the volume before us; and it contains not a few sentences which, as John Foster said of Burke's, are like a chariot's whip, which not only has a long and effective lash, but cracks, and as we should judge, must have been felt by some to have had a sting at the end. Next follows an article originally published in the Christian Spectator, on the "Spiritual Economy of Revivals," then an article from the New Englander, entitled "Growth, not Conquest, the true method of Christian Progress;" and finally, two more sermons, one on "The Organic Unity of the Family," the other entitled "The Scene of the Pentecost, and a Christian Parish," designed to show the difference between the circumstances of the church at Jerusalem during the Pentecost scene, and those of a modern Christian church. To most of our author's views of the economy of revivals, the ordinary presence of the Spirit with the church, the ordinary, every-day duties of Christian disciples, and indeed to much that he has said upon Christian training, we heartily accede, while from some of his sentiments we quite as heartily dissent.

What we have now more especially to do with, is the doctrine of Infant Baptism as connected with Dr. B.'s views of Christian Nurture. This point stands jutting out so prominently as to come into view at almost every turn in our excursion through these pages; and we quite suspect that this was the claim which so wrought upon the Massachusetts Committee as to blind them to the "dangerous tendencies" of the Discourses, until some who were a little more keenly alive to the interests of old-fashioned orthodoxy, brought them out.

The following is a concise statement of the Dr.'s theory. The true idea of Christian education, he affirms, is that "the child is to grow up a Christian." In other words, the aim, effort and expectation of the Christian parent should be, that his child is to open on the world as one that is spiritually renewed, not remembering the time when he went through a technical experience, but seeming rather to have loved what is good from his earliest years. This presumption is based mainly upon his idea of an organic connection between the parent and child, by virtue of which the child's character is in an important sense contained in that of the parent, and gradually evolved and developed during the whole period of childhood. The child "is to be regarded at the first, as lying within the moral agency of the parent, and passing out by degrees, through a course of mixed agency, to a proper independency and self-possession." In this law of organic connection is involved the continual exercise of a power and influence by the parent over the child, even without any purposeful control whatever. "The bond is so intimate that the parents do this unconsciously and unadvisedly—they must do it. Their character, feelings, spirit and principles must propagate themselves, whether they will or not." "This law of connection, influence and moral propagation, it is argued, will be used by the Spirit of God, in conjunction with parental fidelity, as a medium or agency for regenerating the child, implanting in its infantile nature the seeds of holiness, so that the beginning of the child's own proper life shall be the dawn of a holy life. Hence, the child of Christian parents is to be reckoned as presumptively a believer—or, to use another of Dr. B.'s terms, "presumptively regenerate."

Here, now, is a place for Infant Baptism. It furnishes a view in which this rite is claimed to assume an appropriateness and significance which it possesses in no other aspect whatever. "Thus it is (says the Dr.) that infant baptism becomes an appropriate rite. It sees the child in the parent, counts him presumptively a believer and a Christian, and with the parent, baptizes him also." Indeed, the Doctor strongly insists that all the old grounds upon which this rite is predicated, and the arguments by which it has been defended, are untenable and inconsistent, and that either his theory must be correct, or the Baptists are right in rejecting infant baptism—for which manifestation of mainly candor and honesty, we are bound to utter our assurances of distinguished consideration.

And this brings us to inquire into those new credentials of Infant Baptism, which, however, it should be added in justice to our author, he regards as only a new issue of the original passport for the rite. Does Dr. Bushnell's scheme furnish any more satisfactory testimonials for infant baptism as a Christian institution than it has hitherto possessed? This is the question. As for direct evidence of the divine appointment of this rite, we see nothing essentially different from what has been repeatedly urged, and as we think, shown to be fallacious—that is, the tenor of the Abrahamic covenant, the analogy of Jewish proselyte baptism, the language of Christ to Nicodemus, and the allusions to household baptism. The chief merit of the Doctor's theory we judge to be this, that it furnishes a theological structure in which this doctrine may find itself comfortably at home—or slightly to vary the figure, it rears an edifice with a niche where infant baptism seems to repose as though it really belonged there, with no detriment to the

laws of symmetry and congruity. We will come there and look at it.

Three or four years since, a Baptist minister of our acquaintance was conversing with Dr. Bushnell upon the subject of infant baptism. After much discussion, in which our friend endeavored clearly to define his position, he inquired of the Doctor how he should suppose he could proceed, in order to come from his present position as a Baptist, to Dr. B.'s conclusions. "By studying the philosophy of education," was the reply. Now without stopping to question the reasonableness or Christian expediency of this advice, we have to say that there lies back of all this, in the mind of a Baptist, an insuperable obstacle to such a result—and that is, the Bible doctrine of the import and design of baptism. We find the Scriptures representing Christian Baptism as God's appointed ordinance in which the believer is to "put on the Lord Jesus Christ" by a visible and open profession. For this purpose, baptism is a most significant and appropriate rite, representing by a lively emblem the believer's death to sin, and resurrection to righteousness. Every recorded example and all the allusions to the ordinance in the New Testament, seem to us to involve this view of its design. Hence, whatever may be "presumed" as to the character of any individual, he cannot properly be baptized until he is prepared to make a visible and public profession of repentance and faith.

Dr. Bushnell's own illustration shall help us here. "To end all debate and suspicion, and comfort the church visible by some definite rule of measurement, God appoints a formal badge of visibility, viz.: baptism, constituting thus a formal, visible church. To illustrate by a civil analogy, we are all American citizens, but the elector's oath is a formal badge of citizenship, appointed by the laws. And these electors are in a certain sense the nation, though not more really citizens than before. In a like sense, baptized persons constitute the church; inasmuch as they stand forth to represent, by a formal emblem, the Christian spirit, or spiritual life." Page 264.

Excellent! said I, with a proper qualification of the sentiment that these electors "are not more really citizens than before," the paragraph is good, sound doctrine as ever was uttered. For when, and under what circumstances, do American citizens take the formal badge of citizenship? During their infancy, and simply because they are born in the nation? Never. They must wait until they are supposed capable of understanding the duties of citizenship, and are thus prepared to assume the obligation for themselves. So of citizenship in Christ's kingdom. Whatever may be "presumed" of those born in a Christian family, they are surely not entitled to the formal badge of citizenship until they are prepared to assume themselves disciples, and to share as such, in all the obligations and immunities of the Christian church. Is the analogy fairly applied, or is it not? And yet the children of Christian families are not excluded from proper nurture, and guidance, and protection and instruction, for want of the formal badge of citizenship, any more than the American youth are so excluded for want of the formal badge of citizenship. Why then does Dr. Bushnell, in common with his brethren generally, talk of our doctrine as making no provision for the "lamb?" The difference between us is simply this—our Pedobaptist brethren hold that children are to be baptized preparatory to being taught, and to the exercising of faith—we hold that children are to be taught, and led to the exercise of faith, as a preparation for baptism. And how any unprejudiced mind can doubt that this latter is the Scriptural order, we confess we cannot understand.

But the Doctor urges the right of the children of believers to baptism, upon the ground that they are to be reckoned as "presumptive believers," "potentially regenerate." Potential regeneration is quite a new term in the theological nomenclature, but we suppose it is not very easy to make an original book without some original phrases. However, we doubt not the Dr. will be understood. But surely, if these children are only potentially regenerated, they should be only potentially baptized. (And by the way, we must be permitted to say, that we honestly do not regard the sprinkling of an infant as amounting even to that.) Such children are "presumptive believers," we are told. Then let them be presumptively baptized; and when they come to evince their faith, and are ready to profess it for themselves, let them be actually baptized for themselves. Furthermore, as during the period of childhood, the faith of the parent answers for the child, "his faith being wrapped up in the parent's faith," why should not the child's baptism be presumed as also wrapped up in the parent's baptism, and hence not necessary to be repeated upon the child until he can manifest his belief for himself, when of course, he will be ready to be baptized for himself? This, to our mind, is the fair logical presumption—the sound logical inference. This, then, is the true idea of baptism as related to "the organic unity of the family," by a fair extension of Dr. Bushnell's own principles.

We see, therefore, that though we should admit every sentiment really belonging to the Doctor's philosophy of Christian education—though we should assent to every syllable of his theory of the organic unity of the family, our view of baptism is not affected—our position is not shaken. Dr. B. tells us that his aim has been "to see how far he could dissolve into unity the conflicting opinions by which men are divided, giving them back all which they are after in a form which they can accept together." We wish him all reasonable success in laboring at this task, but our conviction is exceedingly firm, that the doctrine of believer's baptism will be found insoluble, even by Dr. Bushnell's chemistry. As sure as "the word of the Lord endureth forever," he must give that back to us in just the form in which he has found it among us.

We shall expect to resume this subject next week.

## "Import of Baptism."

Dr. BURR.—I notice that through my fault or yours, my views on baptism make a sorry figure in your paper of last week. Either the subject sat in a dark place, or the painter was in a hurry. From one cause or the other, the portrait came home to me not knowing who it was, or where it belonged. Will you allow me to correct the picture, and do your readers and myself the justice to depict my real views, as I gave them in the articles upon which you animadvert? I have no wish to make proselytes, but I do desire to be understood. My views were—

1. The meaning of the word baptize does not determine the meaning of the rite; but the meaning of the rite determines the meaning of the word, when applied as the name of the rite. According-

ly, leaving the word, I went, first of all, into the inquiry, What was the real import of the Jewish rite of baptism? I believe that in every instance it signified a setting apart of the thing baptized, for God, in some required use and service. With this view, I should find no difficulty in interpreting the passages which with a little premature triumph and with quotation marks which will mislead your readers, unless you tell them they mean not quoted, you have set forward in your article. My views would involve the following expositions:

1. The Hebrews "were baptized unto Moses." What did the rite of baptism signify in their case? Answer. It signified that the persons baptized were set apart for God, to serve Him under Moses, as His authorized Legate.

2. "Baptized with the Holy Ghost." Here is a baptism which is not ritual—is not Christian baptism. A brother Baptist can not baptize with the Holy Ghost. But what does baptism signify in this case? I answer. The only intelligible meaning the word has in such passages, is this—to wit: The Holy Spirit in converting a man separates him from his old sinful ways—sets him apart to the service of God as one of the "holy priesthood to offer up spiritual sacrifices," &c.

3. "Buried with Christ in baptism." That is, "dead unto sin,"—separate from sinners,—risen with Christ,—their "life hid with him," and his separation and setting apart symbolized by this baptism, which everywhere means, setting apart unto God.

4. "The like figure," &c. The setting apart of a baptized person no more saves him than the waters of the flood saved Noah. The flood separated Noah from the rest of the world—set him apart as a family reserved for God. So does the like figure baptism separate the baptized person for God. "But it is the answer of a good conscience, not the water, that saves in either case," says the Apostle.

I think your readers will find less of the "incongruous and fantastic" in these interpretations than in yours, which I should never have dreamed to be the offspring of my views. Yours for clear statements and clear understandings, C.

We cheerfully admit the above as an explanation of "C's" views; but it does not alter the case, except in this, that it states the rationale of the process by which he arrives at the conclusion that baptism, as a rite, signifies consecration. Instead of going to the word or words used to describe the rite, he endeavors to make it out from other sources, and obviously reasons in a circle. He insists that the rite in all cases means to consecrate, and hence concludes that the word or words that express it, also mean to consecrate. For example, he says baptism is an immersion, as the Greek word indicates; consequently we conclude, from the import of the term, that the immersion of a believer in the name of the Holy Trinity, is the rite of Christian baptism. No, says our brother, the rite means to consecrate, whatever the word means! He determines the word by the thing, not the thing by the word.

Now the absurdity of such a process must be obvious to a child. For how do we know anything of the rite except from the word or words used to describe it? "C's" speaks of a Hebrew baptism—the baptism of proselytes. (But, even admitting that there was such a thing, a matter extremely doubtful,) how does he know that they were not immersed, or, as the old Hebrew expression is, "bathed in water?" If "C" had seen the rite, as performed by the apostles and primitive Christians, he might then, without looking at the words which describe it, tell us its meaning. But now—a-days, our only method of ascertaining the thing, is by the words used to express it. But even allowing that every baptized person is consecrated, or set apart to God, and this we are by no means inclined to deny, for believers are baptized in the name of the Father, and Son and Holy Ghost, the inquiry yet remains; How is such a consecration to be signified in the rite referred to? Why, certainly, by a baptism in water; and what is a baptism in water? A consecration? By no means, but an immersion in water. Any rite—any form, might signify consecration, and so may such an immersion; but anything is not baptism. Whence we conclude that the manner of the rite depends entirely upon the use of the word.

After having ascertained by a critical examination of the word, or words in question, what baptism in water means, we next inquire, who are the proper subjects of baptism? If baptism signifies a consecration, just as it signifies many other things, as for example, a transition from sin to holiness, a burial to the world, a resurrection to God, ought it to be applied to any other than those who give credible evidence of an actual consecration to Christ and his service? A constructive, or potential consecration, will not justify the application of such a rite. The sign ought never to be hung out where you have not the thing signified. A real is of no use, when there is nothing but black paper to endorse. A symbolical consecration, in the case of Christian baptism, ought to be accompanied by a real consecration. So Dr. Bushnell contends. If the child is "regenerated" at the birth of the will, or actually consecrated to God, as a saint, then it ought to be baptized, and not only so, but educated and treated as a Christian. A subsequent conversion ought not to be expected, and as soon as the child can attend to it, it ought to be brought to the communion at the Lord's table. To deny such a privilege, would be "close communion" of the worst kind—a practical invasion of Christian rights, sacred in the Christian child, as well as in the Christian man. Any other baptism, or baptism on any other grounds, according to Dr. Bushnell, is "a dead letter," and in this particular we heartily agree with him.

One word more. A friend at our elbow has suggested to us that "C" derives his sense of the import of Christian baptism from proselyte baptism, or other baptisms which existed among the Jews. Supposing such baptisms have existed, although we deny that proselyte baptism can be proved to have existed earlier than the fourth or fifth centuries of the Christian era; but suppose they did, and the baptism of Christ was the same in form with such baptism or baptisms, the import of the word has yet to be ascertained from the Hebrew text.—Even confining ourselves to the Old Testament to ascertain the meaning of a Christian rite, (an awkward process!) we are prepared to show that the term baptism in the Greek Septuagint, and the corresponding term in Hebrew, signifies an immersion. If, then, the idea of consecration, or purification, was connected with such an observance, or was signified by it, under the old dispensation, then such consecration or purification was shown

to be thorough and complete, affecting, so to speak, the whole man, by the fact of an immersion, in which the whole body was washed in pure water.

The fact is, "C" assumes the meaning of the word, in his own mind, having a sort of mental reserve about it, and then proceeds first to make the Old Testament square with his views, and having done this, disposes of the New without a scruple. The thing signifies so and so. Therefore the word signifies the same. The only means left us, namely, the words used to express the rite, must be set aside to support a theory which exists only in the mind of the author.

It sometimes takes more than one person to determine the accuracy of a portrait.

## Universalism and Infidelity.

The Universalist editors object to these terms being coupled together. They seem to think the "orthodox" are very wicked when they speak of Universalism and Infidelity as being prevalent in a certain town or village, and not unfrequently have the promulgators of these words been soundly rebuked by Universalist papers for their want of charity. In the last Boston Trumpet, a Mr. Durbin, a clergyman of the Episcopal sect, is taken to task for saying of the town of Milford, Me., "as might be expected where religion is neglected, Universalism and Infidelity have grown up and strengthened in this hitherto neglected field," and on the same page of the Trumpet we find two or three articles in which the fact is virtually acknowledged, that Universalists and Infidels are associated together. In one communication a correspondent enquires the opinion of the editor "upon a practice which is coming into fashion among some of the churches of the Universalist denomination of allowing Infidels to speak at their Sunday evening Conference meetings. This practice, he adds, is allowed at some of the churches, and in the south part of the city (Boston) a notorious Infidel is allowed Sunday after Sunday, to impose upon the audience his hateful doctrines." In the next column is an article on the doings of the New York Universalist Association, on Infidelity. At a late meeting of this Association resolutions were adopted, declaring that no minister shall receive or retain his fellowship who shall not subscribe and file with the standing Clerk the following declaration:

"I sincerely declare, that I receive the Bible as containing a special and sufficient revelation from God, which is the rule of Christian faith and practice; and that I will strive faithfully to preach its doctrines and inculcate its precepts."

Another resolution declaring that no minister removing into the Association shall be deemed in good standing until he shall file with the standing Clerk testimonials of his Christian faith and character, from the Clerk of the Association from which he shall have removed, &c.

The Trumpet adds: "We think the above rules salutary; and we have no doubt they were called for. Shall a man pretend to be a minister of the Gospel without faith in the Holy Scriptures? There are two other articles on the same page of the Trumpet upon the Universalism, a paper recently established in New York by Universalist ministers, for the purpose of disseminating the doctrines of A. J. Davis, which are acknowledged by the Trumpet to be Infidel. We ask then, with all this testimony, where is the harm in speaking of Universalism and Infidelity as true yokes fellows? It will doubtless be replied by the Trumpet that an effort is being made by Universalists to free themselves from the fellowship of Infidels; but what will a string of resolutions adopted by a single Association, accomplish in bringing about such a result? Not much, certainly; and until we hear of a more thorough reformation among the Universalists, we shall not be surprised to hear Universalism and Infidelity spoken of as being intimately connected with each other.

## Letter from Dr. Judson.

"We are indebted to our esteemed brother, H. Lincoln, for the following extracts from a letter recently received by him from Dr. Judson, and dated Rangoon, March 14, 1847.

"From this land of darkness and intolerance, I address a line to you, my very dear friend, in blessed America, in bright, beautiful America. It seems like an elysian vision that I have so lately seen your happy dwellings and elegant surroundings; a vision, however, dispelled instantly by a crushing, nightmare feeling on looking round upon the wretched habitations, the rude, filthy population, the towering pagodas, and the swarms of well-fed priests, which everywhere pain the eye and the heart.

"Buddhism has come out in full bloom. The present king and his brother, the heir-presumptive, are devoted Buddhists, especially the latter. He begs his elder brother to allow him to turn priest, that he may gratify his pious propensities, and on being refused, he does, poor man, all that he can. He descends from his princely regal seat, washes and winnows the rice with his own hands, washes and boils it in his own cook-house, and then, on bended knees, presents it to the priests. The strong pulsation at the heart has thrown fresh blood through the once shrivelled system of the national superstition; and now every one vies with his neighbor in building pagodas and making offerings to the priests.

"What can one poor missionary effect, accompanied by his yet speechless wife, and followed by three men and one woman from Maulmain, and summoning to his aid the aged pastor of Rangoon, and eight or ten surviving members of the church? But God is great. He sitteth in the heavens, he placeth his foot on the earth, and the inhabitants as grasshoppers before him. He dwelleth in the humble and contrite soul; and the rays of indwelling glory appear more resplendent, gleaming through the chimneys of the human tenement—O, for that humility and contrition: O, for that simplicity of faith, which will secure the indwelling glory! May such sinners as we are hope for such a blessing? O, help us with your prayers, ye who sit under the droppings of the sanctuary, and sometimes allowed to approach the Presence,—and O, thou that hearest prayer, help thou our unbelief!"

Last Sabbath we our stated communion season, occurring once in four months. Ten Burmese, Karen, and two Americans, came around the lowly, glorious board. To-day I had about the same number of disciples, and several listeners; two of whom remained long after worship, and with two others, whom I have found since arriving here, make up the small number of four hopeful inquirers. But all our operations are conducted in secrecy. I have been introduced to the government, not as a missionary (though the governor and the vice-governor both know me well, from old acquaintance), but as a minister of a foreign religion, ministering to foreigners in the place, and as a lexicographer,

laboring to promote the literature of both nations. In one room, therefore, of the upper story of the brick house, I have paraded my lexicographical apparatus, and commenced hammering at the anvil of the Dictionary, which has hardly resounded with my blows for two years past.

"God is not only great, but good. God is love. And he can change our hard, selfish hearts, and make them full of love. Shall I see you no more! Yes, in heaven, whither we are fast hastening." Dear Mrs. Bacheller, of Lynn, has gone already. Blessings on her memory.—Macedonian.

[The following communication touches a point in the argument of "C." in favor of baptismal consecration, as set forth by him in the Religious Herald, to which we have barely alluded in the comments of our own.]

## New Light on Baptism.

MR. EDITOR:—A correspondent of your paper last week made some remarks on the new definition of Baptism just heralded to the theological world. I had designed a few remarks upon it, but have waited for some one possessing more ability and leisure to take it up. The point which most forcibly struck me was the train of reasoning by which the writer attempts to show that the rite of Christian Baptism was derived from the Baptism practised among the Jews. It seems to me more specious than solid, and to be founded upon an erroneous statement of fact—or rather to imply a state of facts different from the reality.

I understand the writer to maintain that the word immerse or dip (he seems to have a partiality for the latter which he may be permitted to indulge,) would convey no definite idea of the rite of baptism, and therefore must be explained by contemporary usage. He illustrates this by a story, in which we are told that a young lady on being informed that a clergyman was dipping a number of persons, was puzzled to know his meaning. Having, as he conceives, by various considerations, shown that a command to perform a rite indicated solely by the word dip would not be intelligible, an excellent ground is gained for resorting to history, and the customs of the time to establish the meaning of the rite.

Now, I cannot see that this resort is necessary, even granting this first proposition. Without some qualification I admit that a direction to dip any class of persons in water would not of itself indicate that the act had any special religious significance. But was the command given without qualification? or was it ordinarily described without qualification? Certainly not. The baptism of John was "unto repentance." The commission to the apostles was to make disciples of all nations baptizing them "in the name of the Father, and of the Son and of the Holy Ghost." When the multitude were addressed on the day of Pentecost, they were exhorted to "repent and be baptized in the name of Jesus Christ, for the remission of sins." In these and other instances the word does not stand alone, but has unmistakable qualifications which go to settle its import. Thus in the apostolic commission there is the command to make disciples, and having done this, to baptize, that is, immerse them—showing that one purpose of the rite, at least, was to serve as a badge of discipleship—and then the sacredness of the rite and its deep solemnity are further impressed by the direction that this is to be done in the name of the holy Trinity. But discipleship is voluntary, and hence infant baptism finds no shelter under the great commission of our Lord.

Why then must we leave the records of inspiration to search among the traditions of the Jews for the meaning of a Christian rite? The Jews had divers baptisms, and if infant baptism is tolerable, (for it would be difficult to prove that it is binding,) because Jewish baptism signified consecration, why not carry out the idea as the church of Rome does? A building is consecrated to divine service—why not apply the consecrated water, as Romanists do? Why not consecrate church bells in the same way? Touching this last there is a proof text which has as much to do with the subject as some that are now and then cited for infant baptism.—"In that day there shall be upon the bells of the houses, HOUSES UNTO THE LORD"—and if the bells of the houses are to be consecrated, why not church bells; and why not baptism as in the Romanish church, and as in the case of cups, pots, &c., in the Jewish?

I do not desire to cast ridicule on any views of this subject which appear to be advanced with fairness and candor, but the hypothesis under review seems so difficult to bound, that I really see no way of limiting the application of baptism if it is adopted. If Jewish customs furnish any rule, we may go from the "consecration" of brazen vessels to any of the Romanish applications of holy water. If the idea, is to "consecrate" all who need salvation, why limit it to the children of believers? If presumptions are to settle it, who is to presume to settle the chances of future conversion? In the eye of God nothing is contingent—in the eye of man every thing is. And it is possible that the ministers of Christ must compute the chances of salvation before knowing whom to baptize? It may be said that God has settled this by his promises relative to parental fidelity. But is the pastor to make inquiry among his flock, and defer the baptism of the children of believers till he is satisfied that their fidelity is such that he may safely administer the "consecrating" rite?

It seems to me that a vast deal of ingenuity might have been saved and diverted to better use, if the ministers of the Gospel had never attempted to baptize any except those who become disciples. A literal adherence to one's commission is always safe.

S. N. H.

## Revival.

DEAR BROTHER BURR:—As revival intelligence is cheering to the friends of Zion, I wish to inform you that the Baptist Church in this place are enjoying a very interesting revival of religion. The work has been in progress about six weeks; during this time the Lord has exhibited his power and blessed his appointed means in reclaiming backsliders, and causing union and brotherly love to be restored in the church. The power of God has been exhibited in our assemblies in a most astonishing manner, to the conviction and conversion of the impenitent sinner. Under the fervent preaching of the church, the word preached has been sent home to the hearts of sinners—the cries and groans of the wounded, and the songs of the redeemed have been heard through the assembly. The number who give good evidence that they are redeemed by the precious blood of Christ is over forty. I have baptized twenty-eight. More are expected to go forward soon.

Yours in affection, R. RUSSELL.

Southwick, Mass., Nov. 22, 1847.

## Madison University.

The proposed removal of Madison University to some central point in Western New York, is creating "no small stir" among the people of that region. We have received a Circular on the subject—papers from Syracuse containing communications in favor of its location in that place; and more recently an extra from the Rochester Daily Democrat, filled with communications, notice of a meeting of the citizens of Rochester, a circular, &c., all bearing in favor of Rochester as the most eligible spot for the new location. As it seems to be a settled fact that the University is to be removed to some point west of where it now is, it is important that the best site should be selected. Local prejudices should not be allowed to interfere with the interests of the University. A careful survey of the proposed locations should be made and that which, under all the circumstances is found to be the best, should be unanimously agreed on, and then with united effort, its friends should enter at once upon the task of making it the best location either in Western, Central or Eastern N. York. Madison University, with its able faculty, already occupies a proud place in the list of Literary Institutions, and no sectional jealousies should ever be allowed to disturb its rising popularity. We most heartily wish success to it wherever it may be located.

## Colored Baptist Church, New Haven.

BRO. BURR:—By the request of the Deacon and Committee of the Colored Church, I send the following communication for publication in the Secretary.

The Rev. S. B. Serdington having tendered his resignation as pastor, the church accepted it on the 29th of October. He is no longer agent of the church, and all moneys collected for benefit of the church may be forwarded to G. R. Rich, Esq., who has kindly offered to be their agent for that purpose. Elder Wm. Thompson, late pastor of the 2d Baptist church in Geneva, N. Y., having accepted a call from the 3d Baptist church in New Haven as their pastor, requests all communications for him to be directed to Cedar street near Congress Avenue, New Haven.

Yours truly, J. ANGELL.

New Haven, Nov. 15, 1847.

RELIGION IN CEYLON.—There is no established religion in Ceylon but Hindooism; but all Christian sects, except the Baptist, are endowed by the State. The Scotch and Dutch chaplains are paid in full. The Wesleyan Missionary Society, the Church Missionary Society, the Propagation Society, receive annual grants from the Colonial Treasury. The Baptists decline receiving anything—Exchange paper.

Which shows that the Baptists are everywhere true to their principles. Here is an instance where they might have been "paid in full" from the Colonial Treasury, but they declined receiving anything.

At first sight this decision might appear to be wrong; for while all Christian sects are endowed by the State why should the Baptists refuse what they seem fairly entitled to? The simple reason is that Baptists believe that the State should have nothing to do in the matter of supporting the preaching of the gospel. They have seen enough of Church Establishments to convince them that the principle is wrong, that the union is an unholy one, and hence they are ever ready to oppose it wherever it is to be found even in its mildest form.

There is no infidelity or atheism so malignant, so heartless and so godless as that which is found in the pulpits and churches generally of this nation. We shall not cease to seek, by bloodless means, the overthrow of this slave-breeding and slave-trading republic and religion. We shall succeed, for God is with us. We shall succeed, for God is with us. We may perish in the attempt, but the work will be done.

Henry C. Wright says so, and as good a reply as any, perhaps, is that made by Whitefield, who, when Old Drury Theatre attacked and caricatured him, simply said, "Satan is angry. All hail such contempt!"—Boston Reporter.

## Notice.

We are requested to state that the North Baptist church will be re-opened for public worship next Sabbath.

Some very important improvements have been made in the interior of the house during the past month, by re-arranging and giving an entirely different appearance to the pulpit, painting and frescoing the walls, altering the position of the stairs in front, &c. The house will present a very neat appearance when finished, the expense of which we learn will be about one thousand dollars. The brethren have met with the South Baptist church for a few Sabbaths past.

DEDICATION.—We learn that the spacious building recently erected for the High School is to be dedicated by appropriate services, on Saturday next. Several clergymen have been invited to be present, and an Address may be expected from Henry Barnard, Esq. It is expected that the services will take place in the forenoon.

LECTURES ON EUROPE.—The Rev. Dr. Baird will commence a course of Lectures on the Religious and Political state of Europe, at the Center Conference Room, on Monday evening next. He delivered an Introductory Lecture last Monday evening, to a very crowded audience in which he gave a very interesting account of the reigning monarchs of Europe. Dr. B. has travelled extensively in Europe, and has become personally acquainted with most, or all, of the distinguished personages of whom he spoke. No better opportunity will present itself for becoming acquainted with the real history of Europe than by attending Dr. Baird's Lectures.

THE FOREIGN NEWS.—By the advices per last steamer it appears that the best Canal flour is selling in Liverpool at 2s 6d, or about seven dollars per barrel—an advance of about 75 cts since the previous dates. Cotton had advanced from one fourth to half a cent per lb. Wool has declined about six cents since August. The present aspect of things in Great Britain is very unsatisfactory.

The commercial distress is still spreading, and failures on an enormous amount are of almost daily occurrence; while Ireland appears to be threatened with famine. In Ireland and Scotland the potato disease has exhibited itself to an alarming extent, but it is gratifying to learn that there has been a full yield of bread-stuff; the suffering will fall on the poor and destitute Irish, who have no money to procure an abundance, while those who have none will suffer. There will be a demand for corn not from this side, which the speculators will undoubtedly make the most of. The affairs of England never looked more gloomy than at present.

WRECK.—The New Haven ship from the Post Master at the bark Panther of New Haven wrecked on a shoal between Watch Hill, on Tuesday, night, (last), will be partly saved, owned by Capt. John Bradley, O. Hotchkiss, of New Haven, was partially insured at the M. city.

Two States now have set as a day of public Thanksgiving and Tennessee; making twenty Territory and one city in which will take place on the same day, the 9th of December, for the same purpose, in Vermont.

IN consequence of the annual Thanksgiving on Thursday of publication, the Secretary is on Wednesday.

MADAM RUSTELL.—The mode calls sometimes assume titles or er their inquiry; and thus an of has figured for several years, what imposing name of Madam has been engaged in the most that can well be imagined; her play which she has made in her some degree, it is presumed, All attempts to bring her to a unsavory, until her recent trial for the want of competent wit so implicated in crime that they fared to testify against her. Her length been found who was with and tell the whole truth about it. She was convicted and sentenced for one year in the Penitentiary by the way, for she deserved for life. But Madam Rustell has, and the consequence is it "stay of proceedings" in her case, she has escaped from justice, and she who never met with that puny crimes so justly deserves. She that there were so many in her exposed by her, that her consent could not be procured. A title of money and guilty of such would have been no difficulty in Penitentiary; but being innocent commit murders by the hundreds of justice.

ACCIDENT.—We learn that a tice, fell through the bridge at a day last, and was so severely injured, that he is shortly after.

## New Publication.

A NARRATIVE OF AN EXPEDITION EACH OF THE CONSULAR OFFICERS THE ISLANDS OF HONG KONG, HARPERS.

The author of this volume is Smith, who has recently made under the patronage of the Asiatic Society, for the purpose of condition of the five newly-discovered and also the Islands of Hong with reference to the future of the in the places named. This does not partake strictly of a narrative, but is rather a description of the ally exist in China at the present appears to have accomplished him with fidelity, and in his Nod a vast amount of valuable hitherto, comparatively unknown, news. In the present tremendous world where the nations for countries completely bound ignorance and heedlessness, are the gates to the reception of the Christian philanthropist. It will pages and is enriched with notes Published in two parts at 50 cents, received by Bellamy & Haunersley.

BAPTIST ALMANAC AND ANNALS. 1848. AMERICAN BAPTIST PUBLISHERS.

We are glad to find that this its appearance in season. In connection in receiving the necessary tion or from some other cause our year has been delayed for the injury of its circulation.



## Poetry.

Selected for the Secretary.

## I have lost my Mother.

Jesus, I have lost my Mother,  
She was sick and she is dead;  
I have one dear little brother,  
Weeping with me by the bed.

When I wept she would console me—  
Smile and kiss me to relieve;  
Now I weep—she does not hear me—  
Cheering smiles she cannot give me:

Calling sweetly she would say,  
Little daughter, come to me,  
Come and read or come and play,  
Happy as the busy bee.

Sometimes pain would seize my head,  
Or my little limbs would ache;  
She would lay me on the bed,  
Or a little couch would make.

Often at the close of day,  
On her bosom I would lean,  
Go with her to kneel and pray,  
Where we never could be seen.

She would teach me how to pray,  
Tell me I must come to thee;  
Now I come without delay,  
Asking what is good for me.

Tell me, Jesus, what to do,  
Mother now is in the grave;  
Tell me where to stay or go,  
O thou Mighty One to save.

Who will make my little clothes,  
Who will get me meat and bread,  
Who will love me when I ache,  
Who will fix me in the bed?

Who will sit and hear me read,  
Who will teach me how to pray,  
Who will hold my aching head,  
Who will guide me through the day?

Jesus, may I go and see her?  
May my little brother go?  
See her smile and hear her speak,  
As she did when here below?

## Midnight and Daybreak.

BY MRS. J. C. NEAL.

## I.—MIDNIGHT.

I had been tossing through the restless night—  
Sleep banished from my pillow—and my brain  
Weary with cease of dull and stifling pain—  
Yearning and praying for the blessed light.  
My lips moaned thy dear name, beloved one;  
Yet I had seen thee lying still and cold,  
Thy form bound only by the shroud's pure fold,  
For life with all its suffering was done.  
Then agony of loneliness o'ercame  
My widowed heart—night would fit emblem seem  
For the vanishing of that bright dream:  
The heavens were dark—my life henceforth the same;  
No hope—its pulse within my breast was dead.

## II.—DAYBREAK.

Once more I sought the easement. Lo! a ray  
Painted and uncertain, struggled through the gloom,  
And shed a misty twilight on the room;  
Long watched for herald of the coming day!  
It brought a thrill of gladness to my breast.  
With clasped hands and streaming eyes, I prayed,  
Thanking my God for light, though long delayed;  
And gentle calm stole o'er my wild unrest.  
"Oh, soul!" I said, "thy bidding murmurs cease;  
Though sorrow blind thee as a funeral pall,  
Thy Father's hand is guiding thee through all—  
His love will bring a true and perfect peace.  
Look upward once again, though dark the night,  
Earth may be darkness—Heaven will give thee light."

## Religious &amp; Moral.

From the (London) Evangelical Magazine.

## The Certain, Sudden, and Probably Speedy Downfall of Antichrist.

DEAR SIR:—It may be useful to lay before your readers, in these times, when Popery seems to threaten us, the views and principles of that great man, Dr. John Owen, upon the above subject. He says in his sermon on the Use of Faith, if Popery should return upon us, "The second difficulty that we have, or may have to contend with, is the return of Popery into this land. Half the talk of the world is upon this subject. I verily believe that those who have the conduct of the Papal anti-christian affairs, throughout the world, are endeavoring to bring it to upon us. I remember what holy Latimer said when he came to die: 'Once I believed Popery would never return into England; but said, he, I find it was not faith, but fancy.' I wish it may prove not so with many of us. Now, that which I am to speak unto you is this, how we should live by faith, both in the prospect of the danger of it, and if it should come upon us. I shall name a few things, which I exercise myself with. If you have more supporting thought and a better guidance of light, I pray God confirm it unto you.

"The first thing I would exercise my thoughts upon, and that my faith rests in, in this case, is, that there is a fixed determinate time, in the counsel of God, when Antichrist, and Babylon, and idolatry, and superstition, together with that profaneness of life which they brought in, shall be destroyed. It is so fixed that it shall not be altered. All the wisdom of men, all the sins of men, and all our unbelief, shall not hinder it a single day. It shall assuredly come to pass in its appointed season. This time is reckoned up in scripture by days, by months, by years; not that we should know the time of it, but that we should know the certainty of it; for it hath but so many days, but so many months, then it must have a certain period. The fixing and computing of the time of the Man of Sin, of Antichrist, by days and months and years, is to secure our faith in the punctual determination of the season, but not to satisfy our curiosity when that season should be. But the consideration of this, that there is such a determinate season, is a great foundation of faith and patience. When

we know it will come, that there is such a determinate time, that it will surely come, is a great ground of patience to wait for it. This is a great consideration with me, and I leave it with you. Here I can exercise faith, without fancy, in the counsel of God, that he will pour out all his judgments and plagues on the antichristian world until antichristianism is destroyed and rooted out.

"The judgments of God shall come upon the antichristian world when they look not for them; when the kings of the earth look not for them; they shall come so suddenly. The Holy Ghost saith so expressly, Rev. xviii. 18: 'Her plagues shall come in one day—death, and mourning, and famine—and she shall be utterly burnt with fire.' The reason is, 'For strong is the Lord that judgeth her.' Almighty strength shall be put forth for the accomplishing of it. And if this be not enough, the seventeenth verse tells you that it shall come in one hour. And I do verily believe, that the destruction of this cursed antichristian state (of the head of it) will be brought about by none of those means we see or know of; but that the strong Lord shall break in upon her, and destroy her by ways unknown to us. It may be to-morrow; it may be not these hundred years. She herself, when it is done, shall look for no such thing; verse 7th. When she is boasting herself, destruction shall come. The kings of the earth shall have no expectation of it, for they shall cry, (verse 16th,) 'Alas! that great city, Babylon, that mighty city; for in one hour so great riches are come to naught.' Believers themselves will be like the children of Israel in Egypt; they could not believe Moses, because of the cruel bondage they were under. So will God's judgments come upon Antichrist, the old enemies of Jesus Christ.

"I would very much consider with myself the greatness of the indignation of God against those that shall in the least comply with antichristianism, when it doth come upon us. In Rev. xiii. 11, there is mention of a beast that had two horns like a lamb, and spoke as a dragon, (which I think is the Pope,) and he exercises all the power of the first beast, or the pagan power. And what then? Verse 16th, he causes all to receive a mark in their right hand, or in their foreheads, that no man might buy or sell, save he that had the mark. No matter what the mark is. To receive anything of him is to receive his mark, either in our foreheads, publicly, before the world, or in our right hands, privately, to be shown as occasion serves. Why, what then? Chap. xiv. 6-10, if any man worship the beast, and receive his mark, the same shall drink of the wine of the wrath of God, which is poured out, without mixture, into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. I believe, with all my heart and soul, that this will be the portion of all the men and women in this nation that shall comply with any return of antichristian idolatry amongst us. God shall pour out his indignation upon them."

These are the deliberately recorded sentiments of Dr. Owen, whose deep insight into the Word of God and into the character of the Man of Sin well entitle him to be heard on so serious a subject.

As to the period when this catastrophe shall take place, of which Rome shall be the dreadful subject, Dr. Owen exhorts us, no doubt judiciously, to take no heed of computations, in which so many have been so greatly mistaken. We know that the time is determined; but the beginning and the end is known to God alone, and we must live by faith until its accomplishment. The Lord will hasten it in his time. And it would seem, from the Word of God, that the Spirit of God has purposely hidden the precise period from our view. The prophet Daniel was a man full of wisdom and of the Spirit of God, and many revelations were made to him in regard to these things; and he tells us that he heard, but he understood not; and that when he made further inquiries for a clearer insight into the meaning of what was told him, he was informed that the words were closed up and sealed until the time of the end. Yet, there was a prevalent opinion amongst the Jews, and the judgments of the most judicious biblical critics and commentators are in harmony with that opinion, that the close of the next century, at the farthest, will witness the consummation of the hopes, and the fulfilment of the prayers of God's people on this great subject. Some are quite disposed to fix a considerable earlier date. The intervening period may be one of trial and of conflict; and it is needful that every Christian should gird up his loins, and be prepared to resist unto blood, if he be so called. "He that shall endure unto the end, the same shall be saved." May you and I, and all your readers, dear sir, see the end, if the Lord will, and endure to the end, and shout the hallelujah.

I remain, dear sir, very cordially yours,  
WM. TILER.

## Minor Morals in New England.

A fictitious writer in the Journal of Commerce who signs himself "One Nathaniel Nemo," tells some very plain truths and suggests some very important reforms in the Minor Morals of New England. In his last paper he speaks of the neglect to which old and infirm ministers are subjected as follows:

Messrs. Editors:—There is another subject upon which I wish to make a few remarks, one that is widely different from any thing to which I have hitherto called your attention. It is the neglect to which old and infirm ministers of the Gospel are often subjected, even in the land of the Puritans. It is worse, I fear, in other parts of our country.

There is nothing for which people are

so unwilling to pay money as religion;—and yet religion is just the thing of all others the most important.

Men will pay a physician for healing their body, and often very largely. But as to the man who will put them in the way of having their souls healed, they expect him to render his services for nothing. There are no men in this land who do so much for its best interests as the faithful ministers of the Gospel, of all denominations. The general influence which they disseminate, in reference to good morals, to mental cultivation, to literary advancement,—to say nothing of infinitely higher interest—is worth all that the ministry costs, and a hundred fold more. What would become of the truest, best, noblest civilization of this land, if the Sabbath and the Sanctuary were taken away? What would the public conscience become if it were not for the sanctions of Christianity—of that dread-ed, unseen world to which we are hastening, and its awards—brought to bear upon it? The state of things is bad enough as matters are now; we would be infinitely worse if Christianity were out of the way. As to sustaining Christianity in this, or any other country, without a regular, well-educated and faithful ministry, I don't believe in the possibility of it.

Men will pay a lawyer—cheerfully, even more cheerfully than a physician—for aiding them in a lawsuit for an amount of property, often paltry enough. But as to him who would engage them to secure eternal life, an estate which can never be lost, and assist them in the effort, they will often be indifferent to his position in this world—be it even one of pressing want. This is very strange; but not more strange than true.

I am grieved to say that I have seen in this land not one or two but several excellent men, who, having spent a long life in preaching the Gospel to a people abundant in means, and grown old and incapable in the service, on a salary barely able to live with comfort, are compelled to pass their last, their feeble years, in great destitution and discomfort. This ought not to be. I think mighty little of that man's religion, or that Church's religion, who, having ample means, will allow an old and faithful servant of Christ to suffer in his last years, under whose ministrations they received their hopes of eternal life.

I have often, too, I am distressed to say it, seen the widows and widowed daughters of eminent ministers, spending their last years in pinching poverty, whilst many persons who had been instructed in eternal things by their husbands and fathers, have not lifted a finger to help them. I have in the eye of my mind at this moment the widow of one of the most eminent ministers New England has ever produced, who is suffered to struggle along as well as she can, sometimes in pressing want. Many of her late husband's parishioners and spiritual children are rich men, and yet they do nothing for her! Perhaps they seldom think of her! I know another,—not indeed in New England,—a daughter of one of the most distinguished ministers these United States have ever seen, who is very poor, and has been for years. And yet of all the hundreds of men—many of whom have accumulated or inherited great wealth, or have reached political influence and distinction,—not one has ever made her the present of five dollars! Few have ever inquired after her position and affairs!

In England or Scotland, such a thing could hardly happen. How many instances of generous, noble, and most delicate assistance I have heard of when in those countries, imparted in circumstances similar to those which I have just alluded to. Reader! examine the inmost parts of thy heart. What voice issues thence? Hast thou been negligent of the aged, poor, and perhaps afflicted pastor, or the pastor's widow, or pastor's helpless children? Go thy way, and do better for the future, if thou wouldst hope for the blessing of the God who is the widow's Judge, and the friend of the poor and needy. Lose no time about it. Art thou rich? God has given thee riches, to do good therewith, and not to live alone for thy own gratification. Forget this not.

## A Scene in a Gambling House.

The following very remarkable circumstance is vouched for by Green, the reformed gambler. There is a degree of romance attached, that in a manner relieves it of the horror excited by the catastrophe. It occurred at New Orleans some years ago:

A sea captain was in the habit of frequenting a roulette table, kept by a Frenchman, in company with a party of gamblers. Green remarks that they played with more regard to fairness than, than is customary or general with them now. The captain was evidently influenced in his visits more by a wish to kill time, than from any passion for the sport. He had visited the room frequently, and his invariable bet was twenty-five cents, and winner or loser, he never increased it. He visited the place on the night in question.

The sea captain, having placed his bet upon the red, sat with his head leaning upon his hand, as if to await the result of the game. The ball fell into the column, and he was the winner. The wheel started again, but the captain did not move, and, contrary to usual practice, the amount of his bet was doubled. He won the second, third, fourth and fifth—the sum doubling each time. Thus it went on to the eighth time, when the gamblers began to be excited, and uttering loud curses, exclaimed—"He wins again!" At this, many who were in the room gathered around the table. The result of the ninth and tenth being the same, one of them cried out—"He is a fool! why don't he make sure of what he has won?" The eleventh, twelfth and thirteenth brought the same result, and ma-

ny exclaimed—"He is mad!" But the game went on, and the captain continued heedless. The fourteenth was in his favor. At the fifteenth, thousands were at stake, from the small beginning of twenty-five cents, and all eyes seemed fixed in amazement. Still he won. The sixteenth was the same. The bankers vociferated curses upon the wheel-players. Others urged the captain to withdraw at least a part of his winnings. Sixteen thousand dollars was at stake. The ball flew like lightning, but there was no change. The money was piled up before the captain in heavy bank notes, but he moved not a finger, nor uttered a word. At this juncture, a husky fellow in a seaman's phrase, was heard—"haul in, old captain! you don't bet all that pile against this set of land pirates! haul in!" and a hand was stretched forth from one at the table, grasping the money, and depositing it in a hat. It was the first mate of the captain's vessel. Having thus secured the money, he seized the captain by the shoulder, saying—"Come, you have a full cargo, it's time to hoist off,"—when, horrible to relate, the corpse of the captain fell against him. He had been sitting with his head upon his hand throughout the exciting scene; having died while in the act of betting his first quarter. The mate called for water, and dashed it into his face; then for spirits; but all efforts to resuscitate him were in vain. Life was extinct.

Green goes on to detail the result. The gamblers then demanded that the money should be refunded; but the mate had rolled it up in a handkerchief, put it into the hands of a cabin-boy, and charged him to run with it for his life to the ship, and deliver it to the clerk, and summon the crew to the gambling house. The tumult and confusion were so great that the boy slipped away unnoticed.

When the corpse was laid on the plank, the gamblers again demanded the money of the mate, stating that as the captain had undoubtedly died betting the first quarter, justice required that it should be returned to the bankers. The mate, in a tone of defiance, replied that the orphan children of the captain needed the money, and should have it. Force was then threatened if he refused to deliver it up. Seeing that their threats were unheeded, they rushed upon him with violence, seized his hat, and bore it off, supposing they had thus secured the money; but to their surprise the hat was empty. A large number who were present took the part of the mate, and great excitement prevailed throughout the house. An assault was made upon the mate. Some cried one thing, and some another. "Down with him!" "Get the money!" "Let him alone!" "You have no right to rob him!" mingled with oaths, and imprecations, and curses. At this moment twenty or thirty of the ship's crew rushed in, and one word from the mate brought them to his rescue, and the gamblers were made to stand at a distance. Something was said respecting the money, which led the sailors to suppose that the mate had been robbed, and they were about rushing upon Monsieur Grampin, as the proper person to indemnify him for any loss he might have sustained; but were diverted by the entrance of some twenty of the city watch, armed with short swords.

The sailors knew the character of this posse, made up of what is called among them, "uharf rat Frenchmen," and were no more daunted by their array of force, than they would have been by the display of tin snails in the hands of so many monkeys. A fracas was, however, prevented between the sailors and the watch, by the assurance of the mate, that the money was safe, and a request from him that they would return to the vessel. He proposed to take the corpse on board, but was informed by the Captain of the watch, that a Coroner's inquest must be held over it before it could be removed. He then seated himself by the corpse of his Captain, to watch over it during the rest of the night; and the gamblers returned to their common way of darkness, playing cards and drinking liquor, meanwhile, now and then uttering curses upon the dead body of the Captain.

## The First Marriage.

BY REV. DR. BUSINELL.

Marriage is of a date prior to sin itself—the only relic of a paradise that is left us—no smile that God let fall on the world's innocence, lingering and playing still upon its seared visage. The first marriage was celebrated before God Himself, who filled, in His own person the office of Guest, Witness, and Priest. There stood the two god-like forms of innocence, fresh in the beauty of their unstained nature. The hallowed shades of the garden, and the green carpeted earth, smiled to look on so divine a pair. The crystal waters flowed by, pure and transparent as they. The unblemished flowers breathed incense on the sacred air, answering to their upright love. An artless round of joy from all the vocal natures, was the hymn—a spontaneous tuneful harmony, such as a world in tune might yield, ere discord was invented. Religion blessed her two children thus, and led them forth into life, to begin her wondrous history. The first religious scene they knew, was their own marriage before the Lord God. They learned to love Him as the Interpreter and Sealer of their love to each other; and if they had continued in their uprightness, life would have been a form of wedded worship—a sacred mystery of spiritual oneness and communion.

They did not continue. Curiosity triumphed over innocence. They tasted sin, and knew it in their fall. Man is changed; man's heart and woman's heart are no longer what their first hearts were. Beauty is blighted. Love is debased. Sorrow and tears are in the world's cup. Sin has swept away all paradisean matter, and the world is bowed under its curse. Still one

thing remains as it was. God mercifully spared one token of the innocent world, and that the dearest, to be a symbol forever of the primal love. And this is marriage—the religious estate of marriage. This one flower of Paradise is blooming yet in the desert of sin.—Nonpareil.

## Predestination.

EXTRACT FROM A DIALOGUE.

Arminian. I hope you will not be offended, if I declare that notwithstanding all you have advanced, I do not, can not believe in this doctrine of Predestination.

Calvinist. And I hope that you will not be offended, if I declare I am quite of opinion, that you do believe in it, for your intelligent conversation on other subjects will not permit me to believe the contrary.

Arminian. I beg, sir, that you will explain yourself, for your assertion surprises me.

Calvinist. If you will favor me with the short answer of Yes or No, to a few explicit questions I shall take the liberty to propose, I have but little doubt but that I can prove what I have affirmed. And if you do not think my question sufficiently explicit to admit of such answers, I will endeavor to make them so.

Arminian. It will afford me great satisfaction to comply with your proposal.

Calvinist. Then let me begin by asking, —Are you of opinion that all sinners will be saved?

Arminian. By no means.

Calvinist. But you have no doubt it will be formally and finally determined at the day of Judgment, who are to be saved and who are to perish.

Arminian. I am certainly of that opinion.

Calvinist. I would ask, then, is the great and unchangeable God under any necessity of waiting until that awful day, in order to determine who are the righteous that are to be saved and the wicked that are to perish?

Arminian. By no means; for he certainly knows already.

Calvinist. When do you imagine that he attained that knowledge?

Arminian. I suppose he must have known it from all eternity.

Calvinist. You will admit, then, that it must have been fixed from all eternity.

Arminian. That by no means follows.

Calvinist. Then it follows that he did not know from eternity, but guessed, and happened to guess right; for if it was not fixed from all eternity, it must have been uncertain; and how can Omniscience know what is uncertain?

Arminian. I confess there is some difficulty on this point; and it seems to me it must have been fixed from all eternity.

Calvinist. Now, one question more will prove that you believe in predestination as well as I. You have acknowledged what can never be disproved, that God could not know from eternity who shall be saved, unless it had been fixed from eternity. If, then, it was fixed, be pleased to inform me who fixed it?

Arminian. I feel the force of the difficulty.

Calvinist. This short and plain view of the subject presents a difficulty, from which no Arminian can escape. The truth is, there can be but one answer to the question—there is no room for any other supposition. God must have fixed it from all eternity. This is Predestination, and this you must believe.—Calvinistic Magazine.

## Homeopathy Refined.

An eminent London physician has recently published a book setting forth his process of alleviating and often curing diseases of the heart, lungs, and vocal organs, by simply inhaling the vapors of certain remedial agents. In some cases, as in asthma, chloride of lime combined with hydrocyanic acid is put in a cup which floats on hot water. Sometimes a glass inhaler of a simple construction is used. In bronchial affections, a quill is partly filled with opium, ipecacuanha, and other drugs. Both ends are plugged with wool, and are inserted in the patient's mouth. A portion of the work is occupied with accounts of cures, some bordering on the marvelous. If to the extent of one half, they are truthful, the author deserves a place in the same niche with the man, whoever he may be, who first used ether to mitigate pain.

THE SCRIPTURES.—Sent from heaven, but little thought of—looked up in that trite small-printed book, the Bible—lies the germ of moral renovation—the only secret for making base spirits noble, and fallen spirits pure. Received into the confiding heart, and developed in congenial affections, it comes forth in all the wonderful varieties of vital Christianity; and according as the recipient's disposition is energy or mildness, activity or contemplation, it creates a bold reformer or a benign philanthropist—a valiant worker or a far-seeing thinker. In bolts that melt as well as burn, it flashes from Luther's surcharged spirit; and in comprehensive kindness spreads its warm atmosphere round Melancthon's loving nature. In streams of fervor and fiery earnestness, it follows Zuingli's smoking path; and in a halo of excessive brightness encircles Calvin's awful brow. In impulses of fond beneficence it tingles in Howard's restless feet, and in a blaze of indoor welcome, Cowper's friends. But whether its manifestations be the more beautiful or the more majestic, of all the influences which can alter or ennoble man, it is beyond comparison the most potent and persuasive. In the sunny suffusion with which it cheers existence, in the holy ambition which it kindles, and in the intensity which it imparts to character, that Gospel is "the power of God."—North British Review.

A little wrong done to another, is a great injury done to ourselves. The severest punishment of an injury, is the consciousness of having done it; and no man suffers more than he that is turned over to the pains of repentance.

We can strike up bargains and make contracts by proxy; but all men must work out their salvation in person.

FAMINE IN ENGLAND IN 1816.—Several periods of great scarcity have occurred in England, but the most severe death which we find recorded, was that which happened in 1816. It began to be severely felt in May 1815, and proceeded until after the harvest in 1816. In July 1816, the quarter of wheat rose to 80s., (equal to £22 10s.) and in August reached the enormous price of 40s., or £30 the quarter. A loaf of coarse bread, which was scarcely sufficient to support a man a single day, sold for 4d. equal to 5s. now. Wheat rose in Scotland at one time to the enormous sum of 100s., equal to £75 the quarter, of the present currency. The dearth continued, but with mitigated severity, until after the harvest of 1817; but great abundance returned in 1818. The famine occasioned a prodigious mortality among the people, owing to the want of proper food and the unwholesome substitutes. The rain set in so early in 1815, and continued so violently, that most of the seed that year perished in the ground; the meadows were so inundated that the hay crop of that year was utterly destroyed.

## Advertisements.

## NEW MUSIC BOOKS.

THE HARP OF DAVID, a collection of church music, consisting of selections from the most distinguished composers, and a number of original pieces, by the Editor, with a progressive system of elementary instruction for pupils. Edited by Geo. Kasse, Professor of Music at the Sacred Harp, the Social Choir, &c.

TAYLOR'S SACRED MINSTREL OR AMERICAN CHURCH MUSIC BOOK, A new collection of Psalms and hymns, adapted to the various metres now in use. Edited by V. C. Taylor, Organist and Professor of Music.

THE BOSTON MELODEON, A collection of secular melodies, consisting of songs, glees, rounds, catches, &c., including many of the most popular pieces of the day, by E. W. L. Ward and John E. Gould.

THE OPERA CHORUS BOOK, Consisting of Quartets, Quintets, Solos and Choruses, selected and arranged from the works of Van Weber, Rossini, Meyerbeer, Bellini, Donizetti, Mercadante, Adami, Ballo, Verdi and Rossini, by E. W. L. Ward and John E. Gould.

For sale wholesale and retail by BELKNAP & HANBURY, No. 191 Nassau St., N. Y.

Physician and Surgeon, J. C. JACKSON, M.D., late of Philadelphia, Pa., fully offers his services to the citizens of Hartford and vicinity. Having enjoyed the advantages of the extensive medical education of the University of Pennsylvania, and several Dispensaries in that city, he is competent to treat diseases in any of its forms.

Office at Hall Building, Main street, where he may be found during the night.

## ETNA INSURANCE COMPANY.

INCORPORATED IN 1819, for the purpose of insuring against loss and damage by fire only; Capital \$200,000, secured and vested in the best possible manner—offer to insure on terms as favorable as to other Companies. The business of the Company is principally confined to risks in the country, and therefore is untroubled with the fluctuations of the market, and the sweeping fires. The Office of the Company is kept in their new Building, next west of Trant's Exchange Coffee House, State street, where constant attention is given for the accommodation of the public.

The Directors of the Company are: Thomas C. Brace, Robert Boell, Samuel T. Foster, Miles A. Tappan, James Pratt, Ezra White, Jr., James Thomas, John L. Russell, Wm. Woodbridge, Wm. Woodbridge, E. A. Belknap, Silas B. Hamilton, Roland Ward, Frederick Taylor, Edwin G. Ryley.

THOMAS C. BRACE, President. S. L. Loomis, Secretary. The Etina Company has Agents in most of the Towns in the State, with whom insurance can be effected.

Hartford, Jan. 1847.

## PROTECTION INSURANCE COMPANY—FIRE AND MARINE.

CAPITAL \$200,000. Office No. 5 Exchange Building, North of the State House, Hartford, will insure and pay claims on fire and marine risks on terms as favorable as to other Companies. Office open for the transaction of business at all times during the day and evening.

The following gentlemen compose the Board of Directors: Daniel W. Clark, Wm. A. Ward, Wm. Woodbridge, Charles H. Northrup, Eliza Perkins, John Kellough, Thomas Ballou, Lemuel Humphrey, A. G. Hazard, Benjamin W. Greene, E. C. Howard, Willis Thurnell, Elery Hyde.

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Hartford, Jan. 1847.

## HARTFORD FIRE INSURANCE COMPANY.

Office North side State House Square, between U. S. Hotel and Eagle Tavern.

THIS Institution is the oldest of the kind in the State, having been established more than 30 years. It is incorporated with a capital of \$100,000, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, Books, and personal property generally, from loss or damage by fire, on the most favorable and satisfactory terms.

The company will adjust and pay all its losses with liberality and promptness, and its conduct is subject to the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where the company has Agents, may apply directly to any of our Agents, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company: Eliphalet Terry, James Goodwin, S. H. Huntington, Charles Bowditch, H. Huntington, Henry Avery, Albert Day, Wm. T. Loomis.

James S. Morgan, ELIPHALET TERRY, President. JAMES G. BOWDITCH, Secretary.

Hartford, Jan. 1847.

## Farm for Sale.

THE FARM of the late Amos Stanley, of one hundred and twenty acres situated in New Britain, 8 miles from Hartford. It is in excellent condition, and is suitably divided into meadow, pasture, ploughing and woodland. It has good dwelling house, sufficiently large for two families, convenient outbuildings, and a large barn, and is well adapted for stock raising, and affords an opportunity for any one wishing to buy a good farm. Should it be too large to meet the views of any one wishing to purchase, a portion of it could be conveyed. For further particulars enquire of Noah W. Stanley, near the premises, or of the subscriber in the village of New Britain.

T. W. STANLEY.

## Monuments.

JAMES G. BATTERSON, Marble Manufacturer, Hartford and Litchfield, Conn., would respectfully announce to the citizens of Hartford, and the public generally, that he has opened an establishment at 25 Main street, (directly opposite Union Hotel,) where he manufactures at the lowest possible prices, all kinds of MONUMENTS and GRAVE STONES, of the American and Foreign Marble.

CHURCH TABLETS, CHURCHY PICTURES, MARBLE COFFINS, TABLES, PIER, BUREAU AND CROCKERY TOPS, of all kinds, and of any kind of work in the marble style of workmanship. All persons are respectfully requested to call and examine his styles of workmanship before purchasing elsewhere. Monuments delivered to any part in the city, free of charge.

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